A SERMON,

Preached at the

FUNERAL

OF

Sir *Chriſtopher Lethieullier*, Knight and Alderman of the City of *London*,

At the Pariſh Church of St. *Swithins*, *July* 22. 1690

By *THOMAS MERITON*, Rector of the Pariſh Church of S. *Nicholas Coleabby*, *Lond.*

Now Publiſh'd at the inſtance of his neareſt Relations.

LONDON,

Printed in the Year, 1690.

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TO THE

Right Worshipful, and my much Honoured Friend, the Lady *Lethieullier*, the Relict of Sir *Christopher Lethieullier* deceased.

MADAM,

YOUR dearest Relation was pleased to order both the Text and Preacher for the Solemnity of his Funeral. This plain, unpolish'd Sermon hath nothing to deserve to appear in Print, but that it hath a profitable Subject; these are Truths that do not only deserve the serious enquiry of Mortals, but the studious speculation of Angels. Nothing can be more profitable than the frequent and familiar thoughts of that state to

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which we are going. Now, Madam, that your affectionate Consort is gone before, let your Faith look upward to the Counsel of God, and forward to the promised Resurrection: Faith sees things at the greatest distance in their futurition: He is out of sight, but not lost; he lives still in his better part in the highest Heavens; he lives still in the hopeful Branches left behind him; he lives still in his good Name among all that knew him, and will in after Ages; he shall live and return to a more glorious Life when The Heavens shall be no more. *Let your Faith and Hope hold out till they have landed you in that upper Heaven that shall never be dissolved. That these few Lines may contribute to this great end, is the Prayer of him that reckons himself much obliged to serve you.*

T. M.

[redacted]

Job XIV. 12.

So man lieth down, and riſeth not, till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep.

IT is much our Duty and Wiſdom to know our ſelves; our Miſery by Sin, our Recovery by a Mediator; what we are, and what we ſhall be; 'Tis a meditation that will greatly influence our Humility, Patience, Repentance, Faith and Obedience. He that knows himſelf will ſeek after the knowledge of Chriſt; he that knows the ſhortneſs of Life, will ſeek after an Eternal Life; he that knows the Troubles of this Life, will ſeek an Everlaſting Reſt. *Job* had learnt this Leſſon, as it appears by the ſcope and ſubſtance of this Chapter, which declares

declares the frailty and fadingneſs of Man.

[redacted]

Sermon, for your inſtruction. The Text ſpeaks of Man under a two-fold notion.

1. What we are; as Mortals going to the Grave.

2. What we ſhall be, in the Negative, in the Affirmative. We ſhall not riſe to ſuch a ſtate of Life as now it is. We ſhall riſe when the Heavens ſhall be no more. There are Three General Parts.

I. A Comparative Illuſtration or Repreſentation of Man's Mortality.

II. A Negative Aſſertion. We ſhall not riſe to ſuch a ſtate of life as now it is.

III. A neceſſary Suppoſition. We ſhall riſe, when *the Heavens ſhall be no more.*

I. The Comparative Illuſtration of Man's Mortality. This in Three things.

1. The Subject, who muſt lye down. The life of Man is a conſtant motion to his Death. As the Rivers in thoſe hot *Eaſtern* Countries, run with a haſty ſtream into a

certain

certain decay and ceſſation in the Summer; ſo our life falls into the Grave, and ends in the ſleep of Death. We take two or three walks upon the ſtage of this World, and then paſs to the next; we open our eyes, and ſoon ſhut them; we riſe out of our nothing ſtate, and ſoon return to the Bed-Chamber God hath provided. Our Life hath a conſtant tendency this way; like the Candle, always burning to the Socket; like the Hour-Glaſs, always running; Infancy, Youth, Manhood, Old-Age, then the Grave. Our buſie Life is always moving to the ſleep of Death. 'Tis not contingent, but certain; our ſupernatural courſe is arbitrary, 'tis matter of choice; our dying is neceſſary, we muſt lye down; God's Decree makes it ſo. *Duſt thou art, and unto duſt thou ſhalt return.* If *Adam* had not ſinn'd, neither he nor his had dyed; but now the Law of Heaven makes it unavoidable; 'tis indefinitely ſpoken of all, High, Low, Rich, Poor, Great Men, Good Men, the Child, the Strong Man. The Angels have no ſleeping time in Heaven, the Devils have no ſleeping time in

Hell, but Man hath a reſting and ſleeping time. 'Tis true, *Enoch* and *Elias* did not go to Heaven in the common Road of Mortality, they did not ſhut their eyes, but went immediately to the Viſion of Heaven; they had a particular diſpenſation not to lye down in the duſt.

2. The Seaſon. How long we lye in this Bed of ſilence and darkneſs. Till the ending of time, till the diſſolution of all things, till the Heavens ſhall be no more: God, that orders the time of life, orders our ſleeping time. As there is an appointed time for Man upon Earth, ſo there is for Man in the Grave. As we have one common Father, one common ſpecifical Nature, one common Bed-Chamber, *the houſe appointed for all the living*, Job 30. 23. ſo we have one common ſleeping time, *till the Heavens ſhall be no more.* We do not all go to Bed at the ſame time, but ſhall all riſe at the ſame time, except that the dead in Chriſt, or for Chriſt, have an antecedent priority, 1 *Theſ.* 4. 16. Union to Chriſt, and zeal for his Truth and Cauſe makes the difference.

Let

Let the Heavens make a noiſe with Thunder, let the Sea roar and foam, let the Earth be removed, and the Mountains be carried into the midſt of the Sea; let Kingdoms rowl from one ſide to another, let Men be unquiet as the waves of the Sea, let Devils be outragious in their airy and watry Element, in their walk about the Earth, there we lye and ſleep till God's appointed time.

3. The Similitude. This hath a twofold reference. To the Body. To the beſt ſort of Men.

Firſt, To the Body. The Soul doth not lye down to ſleep, but goes immediately to God that gave it. It is the Body that, now free from all its toil and travel, lies down to ſleep. The Bed is the ordinary place of reſt to them that are weary: *Man goeth forth to his labour till the Evening.* The Night and the Bed are *domatrices malorum*; and yet ſometimes the Bed proves a very uneaſie place. *Job* had weariſome Nights; he ſays in one place, *My bed ſhall comfort me, and my couch ſhall eaſe me*; but was ſcared

with Viſions and Dreams, *Job* 7. 13. But this Metaphorical Bed hath no ſuch thorny vexations; *The righteous ſhall reſt in their beds*, Iſa. 57. 2. *There the wicked ceaſe from troubling, and the weary are at reſt*, Job 3. 17.

Secondly, It hath reference to the beſt ſort of Men. Death and the Reſurrection are not ſuch eaſie and familiar things to Men that lye in wickedneſs: To ſuch Men Death is not a pleaſant ſleep, but a formidable Enemy; the Grave is not a Bed of Eaſe, but a Bed of Thorns; not a Bed-chamber, but a Priſon, a Pit of deſtruction: So the Reſurrection is not comfortable, but terrible; the Curſe and Wrath of God make them ſo. 'Tis ſaid of *Lazarus*, *he ſleepeth*, and of *Stephen* the Martyr, *he fell aſleep*. Luke 16. 22. 'Tis ſaid of the rich Man, *he dyed, and was buried*. 'Tis ſaid of *Judas*, *he went to his place*, Acts 1. 25. 'Tis ſaid of another, *this night ſhall thy ſoul be required*, Luk. 12. 20. Theſe are driven away as Chaff, hurried as Priſoners to their confinement: Grace and Godlineſs make a vaſt difference between the good and bad. The Faithful dye,

dye, and fear it not; look beyond the pains of Sickneſs, the darkneſs and horrour of the Grave; call it a *gathering to their Fathers*, a *going home*, a *ſowing*, a *ſleeping*, a *departing*. Our Saviour calls his death, which had far more bitterneſs than ordinary, a *going to his Father*. The Faithful are raiſed out of their Graves, not by the hand of Juſtice, but by the hand of Mercy; not by virtue of the Threatning, but the Promiſe; not to be Condemned and Executed, but to be exalted, and tranſlated to a ſtate of Glory; therefore call'd *Children of the Reſurrection*, Luk. 20. 36.

II. The Negative Aſſertion: Shall not ariſe, ſhall not awake, ſhall not be raiſed out of their ſleep. *Job* doth not deny a future Reſurrection, but only our return to the ſtate of this animal Life; he gives the ſenſe of this Text in another place, *Job* 7. 10. *He ſhall return no more to his houſe, neither ſhall his place know him any more*: As St. *Paul* ſaid to the *Epheſians*, *Ye ſhall never ſee my face more*; ſo the dying perſon bids an ever-

laſting farewel to this viſible World; for when he returns at the laſt day, he ſhall not find the World in the ſame ſtate he left it. *Adam* ſhall never ſee his *Eden*, where he did eat of the forbidden Tree; *Noah* his Mount *Ararat*, where the ſwelling Waters deliver'd up his floating Ark; *Shem*, *Ham*, and *Japhet* ſhall not ſee the ſeveral quarters of the World wherein they were placed; *Abraham* ſhall not ſee his *Chaldea*; *Job* his *Arabia*; *Moſes* his *Egypt*; *Caleb* his *Hebron*; *Joſhua* his Mount *Ephraim*; the ſeveral Tribes of *Iſrael* ſhall never return to their diſtinct Poſſeſſions. This Negative Aſſertion may be further conſidered in theſe Four particulars.

1. They ſhall not return to their perſonal capacity; to live under the Laws of Providence, as now they do: The Soul ſhall return to the Body, and the Body ſhall return to the ſame compoſition at the general Reſurrection, when the Redeemer ſhall give out a word of command; but they ſhall not return to the Laws and Methods of this preſent Life,

Life, to the uſe of Meat, Drink, Sleep, Cloaths, and Marriage. Now we labour for periſhing Meat: God puts his ſtaff into our hands to ſupport us, God gives Sleep to refreſh us, Cloaths to beautifie and defend us, ordains Marriage to propagate the Race of Mankind; but theſe are laid aſide, as things of no uſe in the other World.

2. They ſhall not return to their civil capacity, as Rich, Wealthy, Great, and Honourable. Now Men promiſe themſelves much Happineſs from the World, and things of it; from theſe Dunghill-Deities; embrace them in their arms, and ſay in their hearts, *theſe are thy gods*: But *Nabal* ſhall not find his Poſſeſſions, his Flocks, nor *Naboth* his Vineyard, nor the rich Man his Barns, nor *Judas* his Bags, for which he ſold his Redeemer, in that other ſtate; theſe things will not be found among the rubbiſh of the diſſolved World; theſe things will be of no conſideration or uſe there; the name of Rich and Poor ſhall ceaſe for ever.

3. They

3. They ſhall not riſe, nor awake, nor return to a Relative capacity. This relation is Three-fold. Domeſtical, Political, and Spiritual. There is a Domeſtical Relation: Superiours have a charge of Children and Servants in the Family; the one requir'd to rule, the other to obey. The Paternal Government was chief before the World was gather'd into larger Societies. There is a Political Government of Kingdoms and Nations; This is a Divine Ordinance: Authority, and governing Power was given to *Pilate*. There is another Relation which concerns the Souls of Men, limited to the Church of Believers, gather'd out of the World, to be a holy Nation; *Obey them that have the rule over you, that watch for your ſouls*, Heb. 13, 17. Theſe are all a temporary diſpenſation for the preſent life: When the Body ſhall return, and be raiſed from the Grave, there ſhall be no ſuch thing as Husband and Wife, Parent and Child, Maſter and Servant, Magiſtrate and Subject, Rulers and Governours of Souls: Theſe Cords once boken by the boiſterous hands of Death,

Death, ſhall never more be faſtened together.

4. They ſhall not awake or ſtand up in a Spiritual Capacity or Stewardſhip. The Sacred Scripture is now put into our hands, given by Divine Inſpiration, confirm'd by Miracles and the Blood of Martyrs, containing the great Myſteries of Godlineſs, the whole method of Redemption; now we have the uſe of this Book to guide us. The Lord's Day is another part of our Truſt, the ſeventh part of Time, the firſt day of the Week, conſecrated to a Holy uſe by the Reſurrection of Chriſt, by the practice of Chriſt and his Apoſtles; this is limited to our preſent uſe. Sermons are another part of our Truſt, given to help our weakneſs, in a way of Interpretation, Remembrance, and Perſwaſion. Prayer is another help of our Salvation: We have the liberty of Prayer, Praying Abilities, anſwers of Prayer. Sacraments are another helpful means, the Signs and Seals of God's Covenant; all theſe are proper to the preſent ſtate of this Life; when we are once gone into

into the other World, we never return to the means of Grace; the Spirit of God ſtrives no more; the Son of God withdraws his Mediatory Adminiſtrations.

III. A neceſſary Suppoſition. Man ſhall not riſe till the Heavens be no more. It hath the ſenſe of a poſitive Concluſion: At ſuch a period of time there ſhall be a glorious Reſurrection. Two things conſiderable.

Firſt, The Time. *Secondly*, The Truth.

Firſt, The Time limited: As God hath appointed our living time, ſo he appoints our ſleeping time: As our Saviour was three days in the Grave, ſo we have a certain ſpace of time to be under the power of death: As the World had ſix days for its Creation, ſo it hath a certain number of years for its ſtanding. Of this the Prophet ſpeaks, *Iſa.* 51. 6. *The heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment*: Of this St. *John* ſpeaks, *Rev.* 21. 1. *The firſt heaven and the firſt earth paſſed away, and there was no more ſea*: Of this St. *Peter* ſpeaks, 2 *Pet.* 3. 10. *The day of the Lord will come as a thief in the night, in the which the heavens ſhall*

ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burnt up. The viſible Heavens, Sun, Moon, and Stars ſhall be diſſolved; the three Regions of the Air ſhall be diſſolved; the lower parts of the World, the Earth and Sea, ſhall be diſſolved; he that ſet up the building, pulls it down. Some think the World will only be changed in its condition; others, that the diſſolution will be a total annihilation. It is not my work to determine this controverſie; only this is certain, the Worlds diſſolution begins our Reſurrection; it begins from thence, we lye down, and ſleep till then.

Until, ſometimes notes an eternal duration, *Mat.* 5. 26. *Thou ſhalt not come out thence till thou haſt paid the uttermoſt farthing*, that is, never. Sometimes it notes a certain period of time, *Gen.* 49. 10. *The Scepter ſhall not depart from Judah, till Shiloh come.* When the Heavens ſhall be no more, then we awake and riſe; when time ſhall be no more, when the Sun ſhall ceaſe to rule by day, and the Moon by night, the Birds ſhall ceaſe to fly in the Air, the Ships to paſs on the Sea, the Earth ſhall be no longer a dwelling-place, but a deſolation. God doth

but ſtay till he hath done his work; that is, to gather in the full number of his Elect; to reveal and deſtroy the Antichriſtian Apoſtacy; to bring in the fulneſs of the *Jews* and *Gentils*; then comes the abolition or alteration of this viſible World, the Starry and Airy Heavens as the principal parts thereof; then Man ſhall awake, riſe out of his Metaphorical ſleep to another Life and State.

Secondly, The Truth ſuppoſed: The Reſurrection of the dead. *Job* is very clear in this fundamental Doctrine, *Job* 19. 25, 26. *I know that my Redeemer liveth, that he ſhall ſtand at the latter day upon the Earth: And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.* *Job*, as 'tis thought, was the fifth from *Abraham* on *Eſau*'s ſide, an ancient Patriarch; yet had the knowledge of Chriſt, the Redeemer of his and our Reſurrection. He ſaw theſe 3 things.

1. The Author of our Reſurrection: That he ſhall ſtand on the Earth in a poſture of Miniſtration, to direct, order, and diſpatch that great work. St. *Paul* is more explicite and plain in this notion, as living in a time of greater Light, 1 *Theſ.* 4. 16. *The Lord ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God, and the dead in Chriſt*

ſhall

ſhall riſe firſt. As Kings come in ſolemn proceſſion to their Courts of Juſtice, with Heraulds and Trumpeters going before them: But *Job* was not ignorant of this great Truth.

2. He ſaw the univerſality of the Subject. The Text ſpeaks of all Mankind; S. *John* is more expreſs in this point, *Rev.* 20. 12. *I ſaw the dead, ſmall and great ſtand before God*: and *v.* 13. *The ſea and grave gave up their dead.* The whole Race of Mankind ſhall riſe and appear; the Sea and the Grave, Heaven and Hell, ſhall give up their Inhabitants to this great Convention; all Ranks and Degrees ſhall make their appearance, bow and bend before this great Judge: But *Job*, though he liv'd in darker times, had a comfortable knowledge of this Truth.

3. He ſaw the glory of the Reſurrection. Did the Prophets and Apoſtles ſee the Heavens and the Earth vaniſh away like ſmoke, wax old as a Garment? ſo did *Job*: Did they ſee the Heavens paſs away with a noiſe, the Elements melt with fervent heat? ſo did *Job*: Did they ſee this vile Body putting on the garments of Glory and Immortality? ſo did *Job*; he ſaw the Fleſh advanced to the viſion and fruition of God: My Redeemer will return, and ſtand on the Earth, the power of Death and the Grave ſhall be de-

ſtroyed, the Church and people of God ſhall obtain a perfect Redemption. Now I have tears to drink, then I ſhall have Wine; now I am buffeted of Satan, then I ſhall ſee him dragg'd in Chains to his Priſon; now I am pained with an ulcerous Body, then I ſhall be honoured with a glorious Body; now I am reproached, and then I ſhall be cleared and juſtified, my Integrity ſhall ſhine forth as the brightneſs of the Sun: Doubtleſs he ſaw the manifeſtation of the Sons of God, the glory and perfection of the Body and Soul, the gathering together of that bleſſed Company, their ſolemn Marriage to Chriſt, and their compleat Happineſs in Heaven.

Application in Three things: This great Truth calls for your Meditation, your Preparation, the Moderation of your Affections.

Firſt, Conſider and obſerve the great and glorious Works of God: Man an excellent Creature, muſt dye, Beauty muſt put on ghaſtlineſs and paleneſs; Power lie proſtrate at the foot of a prevailing Enemy; Man a lofty, glorious Creature in his erected Countenance, muſt fall and lye under the power of Death and the Grave; that the whole viſible World ſhall be made a woful deſolation; that the Son of God

ſhall

shall appear in his Glory, to redeem us from this Captivity and Bondage; to lay the top-stone of our Redemption; to raise them to an eternal Life, whom the gentle hand of a loving Father hath laid to sleep in the Grave. Consider these Three things.

1. Your Working time.
2. Your Sleeping time.
3. Your Rising time.

1. Consider your Working time. Before we lye down to sleep we must do the work of our Heavenly Calling: In this we have our Saviour's example, *Joh.* 9. 4. *I must work the work of him that sent me while it is day*: that is, To destroy the works of the Devil, to destroy his Kingdom, to gather a Church out of the World, to pay the price of Redemption, to glorifie his Heavenly Father. We have our work appointed of God: Repentance toward God, and Faith in our Lord Jesus; to get out of *Sodom*, to get into *Sion*, to get out of the first into the second *Adam*.

1. Our time is precious; 'tis valuable for the use that's made of it, and the good that depends upon it; *Now is the accepted time, now is the day of salvation*; 'tis more worth than the whole material World, if it were turned into purest Gold.

2. Our time is short: God is said to *Inhabit Eternity*, Isa. 57. 15. He is the commander of all time;

time; his days are not as the days of a Man, *Job* 10. 5. he hath time enough to do his work, knows no night, no lying down; we must hasten our work, that it may be dispatch'd before we lye down to sleep.

2. Consider your Sleeping time, the fixed term and limitation of it: Man lies down, and rises not; the negligent and sloathful would be glad to hear of a possible return. Oh that I might return to that Natural, Civil, Relative, and Spiritual capacity; hear, read, pray, as before. No, you must never return to this state of life, *Luk.* 16. 26. *Between us and you there is a great Gulf fixed*; no Man shall be able to force his way through this unpassable Gulf of God's eternal and unchangeable Decree. Let the Faithful consider they shall never return to the hardships and severities of Religion, the temptations and sufferings of this life; when they lye down they shall not rise till they rise to Judgment.

3. Consider your Rising time, supposed in the Text, not for work and service, but for Judgment. Now the Heavens and this habitable World are doing their work; the Heavens in giving out their light and influence, the Sea in its restless fluctuations, the Earth in its fruitful

fruitful productions; all other Creatures are at work to accommodate the life of Man; they do it with groaning, *Rom.* 8. 22. they groan and grieve to serve their Creator's Enemies, this they do till the time of reſtitution comes; when they lye down to reſt, then we muſt riſe to receive our doom. Conſider the Lord's glorious appearance, the ſound of the laſt Trumpet, the gathering of all Mankind from the Sea and the Grave, from Heaven and Hell, the judiciary proceedings of that day; ſuch Conſiderations would greatly advantage the work of Mortification and Godlineſs. God ſays, *O that they were wiſe, and would conſider their latter end*: God would have us look backward, to ſee what we have done; and forward, to ſee what we ſhall do in the latter end; as the Pilot ſits at the hinder part of the Ship, with the Helm in his hand, ſo ſhould we dwell upon the hinder part of our lives, and conſider what is before us; therefore our deceaſed Friend hath choſen this Text for his Funeral Sermon, as a provident recommendation of this Duty to them that ſurvive.

2. That you prepare for this Change, for your lying down, and riſing to Judgment, in Four things.

1. In your Regeneration. Get a ſtock of habitual and relative Grace; that Grace whereby the

the guilt of sin is removed, the dominion mortified, the Heart is quickned and fitted for a life of Holiness and Communion with God, *Mat.* 6. 20. *Lay up for your selves treasure in Heaven*, the blessings of another life, the comforts of Godliness, the graces that accompany Salvation; be diligent to hear, read, pray, *&c.* prudent in ordering your spiritual affairs; then you shall go to the Grave as the Bird goes to her Nest at night, as the weary Traveller goes to his Bedchamber, there to refresh himself after all his toil and labour.

2. Prepare in your reconciliation and peace with God, 2 *Pet.* 3. 14. *Seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.* If there be such a lying down, such a rising up, such a dissolution of all things, abstain from sin, from all that may dirty and defile the Conscience; sin makes Men afraid to appear before God; when the Grave shall deliver them up to the Judgment seat, *Adam* hides himself, *David* cries out, *O spare a little*; or if thou hast sinn'd, wash the face of thy Soul with the water of penitential tears, or rather with the blood of Christ applyed by Faith, that his righteousness may be yours, not subjectively in possession, but in the use of it for your justification. 3. Prepare

3. Prepare in your mortification of corrupt Affections: Moderate and mortifie your Affections to all Earthly things that ſweeten this preſent life; do not make any Creature your Idol, your hope, your Heaven, your Treaſure, then you'l be willing to lye down in the Grave, and leave thoſe Comforts you did not immoderately love: The Reaſon why *Job* was ſo willing to die, he waited for it with a vehement deſire, let me lye down, and go to Bed, becauſe his Heart was weaned from the World, *Job* 31.24. *He did not make gold his hope, or ſay to the fine gold, thou art my confidence*: He did not rejoyce becauſe his wealth was great, nor pleaſe himſelf in an earthly abundance.

4. Prepare by the ſenſe and apprehenſion of a well ſpent life, a life of integrity and faithfulneſs to God and Man; thus labour to get an aſſurance of God's love in Chriſt. Though our good works will not give us a title to Heaven; that's done by the Righteouſneſs of Chriſt; yet they will give us an aſſurance of our title to Heaven: This was *David*'s deathbed Cordial, 2 *Sam.*23.5. *Thou haſt made with me an everlaſting Covenant.* He was in Covenant with God by a Cordial dedication of himſelf to him. So *Hezekiah*, *Lord remember how I have walked*

before thee in truth. This carried *Moſes* ſo chearfully up the Hill, to his Death and unknown Grave. *Job* waits for his change, becauſe ſenſible of his Integrity. St. *Paul* deſires to depart, becauſe he had *fought a good fight*, &c. He that hath a true Faith, dies in ſafety; he that hath an aſſuring, evidential Faith, dies with comfort and peace.

3. Moderate your ſorrow for the death of Godly Friends. 'Tis St. *Paul's* advice, 1 *Theſ.* 4. 13. *I would not have you ignorant concerning them that are aſleep, that ye ſorrow not as others that have no hope*: This I mention with reference to the occaſion. It hath pleaſed God to take to himſelf the Soul of our deceaſed Friend, in the ſtrength and fulneſs of his Age, when his publick and private ſtation had great need of his help and ſervice, to the great grief and ſorrow of all that knew him, that have any love to that which is Excellent and Praiſe-worthy. I know it will be expected, and that with reaſon too, that I ſhould give you his juſt Praiſe, Character, and Commendation; that I ſhould ſet before you the Picture of his real worth and uſefulneſs, of his perſonal Gifts and Graces: It would be a check, a ſevere reproof to this looſe,

looſe, carnal, ſelfiſh, ungodly Age; it would encourage the Integrity and Goodneſs of thoſe that are going to Heaven; but his ſelf-denying Modeſty hath order'd that nothing ſhould be ſaid of him as a Panegyrick or Encomium at his Funeral; they are the expreſs words of his Will; he hath forbidden the publication of his Praiſe; let this excuſe my ſilence, and ſatisfie your expectation. There is a great veneration due to the will of thoſe that are gone into the other World; their words ſhould be like the Laws of the *Medes* and *Perſians*, to over-rule all that may be ſaid or done to the contrary; we would expect the like regard our ſelves, when we lye in the duſt, from them that ſurvive. But I ſhall offer theſe two things.

1. Let his known Goodneſs, Wiſdom, Meekneſs, Juſtice, Integrity, Piety, Charity, Humility, and univerſal Uſefulneſs, be an Example, Pattern, and provocation to you that live after him; for himſelf did practically publiſh his own Praiſe, though he did not allow the Preacher to do it in the Pulpit. As *Solomon* ſays of the virtuous Woman, *ſo his own works will praiſe him in the gates.* Here's a Pattern for the Husband, for the Parent, for

the Family Governour, for the Merchant, for the Magiſtrate; nay, for the whole City, in the choice of Magiſtrates: Let but *London* chuſe ſuch Magiſtrates, they will be found faithful and ſerviceable to God and their Generation.

2. Let this check your immoderate ſorrow, that it may not exceed upon this ſad occaſion: 'Tis not a needleſs admonition; there being ſuch a mournful Object preſented to us, it will not be eaſie to keep the Paſſion of ſorrow within its due Banks: Mourn we may, *Joſeph* did it for his Father *Jacob*; *Jeſus* for his Friend *Lazarus*; Immoderation is the danger.

1. 'Tis a ſign of a diſtemper'd mind; 'tis a ſign of too much love to that earthly Comfort, which you cannot part withal without an exceſſive ſorrow; what is it but an Idolatrous love? 'Tis a ſign you have not yet learnt the Leſſon of Submiſſion to the Divine Providence, your Will is not yet fully ſubdued to the Will of God. 'Tis a ſign of Ignorance: You do not know nor conſider the fadingneſs of temporal Bleſſings; that Friends and deareſt Relations are but Travellers, that come to lodge with us over Night, to be gone the next Morning.

2. This

2. This Paſſion, when immoderate, works a great deal of miſchief; 'tis hurtful to the Body, it darkens the Countenance, dries up the Marrow, waſtes the Spirits, eats up the Heart, ſhortens the Life; 'tis a blemiſh to Religion in the eye of the World, they are ſcandalized to ſee the Servants of God give way to this uncomfortable Paſſion; it hinders Duty; it imbitters all our Comforts; turns them into the waters of *Marah*. Now to check your immoderate ſorrow, that it may not exceed upon this occaſion; Conſider,

1. 'Tis the common condition of all to lye down in the ſtate of Death. High and Low, Rich and Poor, Young and Old, Good and Bad, all come under the ſentence and ſtroke of Death. How many Crowns and Scepters lye piled up by the Grave's ſide, as Spoils of Death, that prevailing Enemy. The Great Ones of the World muſt bow and bend before this Great and Mighty Prince. Complain not that you have loſt a dear Relation; all your Neighbours will ſay, they have the ſame meaſure from the hand of God: You may as well complain of the Summer's heat, and Winter's cold, as complain of that which is common to the whole Race of Mankind.

2. The

2. The Covenant of Grace is everlasting: Union to Christ is not dissolved by the stroke of Death: Dying is a Covenant Blessing; 'tis a Sleep, a Seed time, a Passage, an Uncloathing, a going to Bed, a gathering to our Fathers, a resting from our Labour. Why do you immoderately grieve and mourn that your dear Relation hath his Pains eased, Burdens removed, Tears wiped from his Eyes.

3. God hath not taken all away, but left enough behind to fill your Hearts with joy and gladness, and your Mouths with praise, *Ps.*68.19. *Who daily loadeth us with his benefits*: Mercies for the Body, for the Soul; Personal, Family, National mercies; means of Grace, Grace by the means; justifying, sanctifying Grace; the image of God, a new Nature, a Spiritual Life, the Adoption of Sons, the Inheritance of Saints; is not this enough to quiet and content the mournful Soul? Your loss is but a Penny out of the rich Man's store, a drop out of the Ocean; you may say yet with *Job*, *Blessed be God, I have a great many blessings yet untaken away.*

4. God hath not taken any thing but what is his own. We have not any thing but what is deposited with us as a Trust; not any

any thing that we can challenge as ours by an abſolute, independent Propriety; not any thing that is not a Stewardſhip to be accounted for; not any thing but what we enjoy at the pleaſure of that great and mighty Lord that owns and governs all. Why are you troubled that God hath call'd for his own? May not he that owns the Houſe pull it down? He that owns the Garden, gather what Flowers he pleaſes?

5. 'Tis but a parting to meet again. 'Tis true, *Man lieth down, and riſeth not, they ſhall not awake nor be raiſed out of their ſleep*; that is, to ſee the light of the Sun, to converſe with Mortals, to converſe with Relations, to come under the Laws of Providence, to live under the means of Grace; There is no ſuch riſing: But we expect, and are ſure of a glorious Reſurrection to another Life in God's appointed time: We have great aſſurance of it, *Joh.* 14. 3. *I ſhall come again, and receive you to my ſelf.* Not ſend an Angel to do it, but will come himſelf. So 1 *Theſ.* 4. 16. *The Lord himſelf ſhall deſcend from Heaven with a ſhout.* Verſ. 14. *Them alſo that ſleep in Jeſus will God bring with him* to a communion, a participation of Glory with himſelf: His Reſurrection

ſurrection being the firſt Fruits of yours, gives a full aſſurance of it.

Your dear Relation is uncloathed, gone to ſleep, lies down in the Grave; 'tis but the interpoſition of a little time keeps you aſunder; when a few days are paſt, you ſhall meet again; Husband and Wife, Parents and Children, Friends, Relations, and Acquaintance; and this meeting ſhall then be advanced to the higheſt pitch of Joy and Love, without intermiſſion, without end, ever with one another, and ever with the Lord.

FINIS.